

# LITURGY NEWSLETTER

Vol. 4 No. 1

November 2003

A Quarterly Newsletter prepared by the Liturgy Office of the Catholic Bishops' Conference of England and Wales

## Ad Limina Apostolorum

During October the Bishops of England and Wales made their 5 yearly *ad limina* visit to the Holy See. This included a meeting at the Congregation for Divine Worship and the Discipline of the Sacraments, where they met with Cardinal Arinze and Mgr Marini, Prefect and under-secretary of the Congregation, respectively. The visit provided an opportunity to discuss the continuing work of the English and Welsh Conference of preparing, through ICEL, its translation of the 3rd revised edition of the *Roman Missal*, including its *General Instruction (GIRM)*.

The Bishops also had the opportunity to discuss with Cardinal Arinze, the much leaked draft Instruction concerning Eucharistic abuses, requested by the Holy Father in the recent Encyclical *Ecclesia de Eucharistia*. The Congregation continues its internal review of the document, in association with other Dicasteries of the Holy See. Because the text of the Instruction is not yet finalised, it is not possible to say for certain what it will contain. However it is clear that bishops remain free to authorise the ministry of girl altar servers in their dioceses; that the encouragement to Communion under both kinds recently re-emphasised in *GIRM* is not being withdrawn; and that liturgical dance or perhaps more accurately 'rhythmic movement' such as is indigenous to a local culture, most commonly in Asia or Africa, remains authorised, although the practice of interpolating dance and other 'entertainments' into the liturgy, in ways more common in Europe and in North America continues to be considered inappropriate.

## Catechesis on Vespers

The Holy Father, since the beginning of October, has offered at his Wednesday General Audiences a catechesis on the liturgy of Vespers. The following excerpts come from the first of these.

'The rising of the sun and its setting are special moments of the day... They have an unmistakable character: The joyful beauty of dawn and the triumphal splendour of sunset mark the rhythm of the universe, in which the life of man is profoundly integrated.'

The Pope reminded his listeners that morning and evening prayer have elements that refer to the mystery of the passion, death and resurrection of Christ. Quoting St. Augustine of Hippo and other Church Fathers, he explained: 'In the evening the Lord is on the cross; in the morning he rises. [...] In the evening I narrate the suffering endured by him in death; in the morning I proclaim the life that arises from him.'

Even though industrial and urban communities are not so aware of the passing of the day and of the season as are rural and agricultural societies, even here morning and evening continue to be 'moments that are always opportune to dedicate to prayer, either in community or alone.' The times of morning and evening prayer are 'effective means to orient our daily way and direct it toward Christ, light of the world.'

'When darkness falls, Christians know that God illuminates even the dark night with the splendour

of His presence and with the light of His teachings. ... Inspired by the symbolism of light, the prayer of vespers has become an evening sacrifice of praise and recognition for the gifts of creation and redemption.'

'However nightfall also evokes the *mysterium noctis*. The darkness is felt as an occasion of frequent temptations, in particular weakness, of giving in to the attacks of the devil. With its dangers, the night becomes a symbol of all the evils from which Christ came to free us.'

The Holy Father indicated that 'the night is a perfect time to reflect upon the day before God in prayer. ... Also it is a moment 'to give thanks for what we have been given or what we have accomplished with rectitude.' It is also a time to ask pardon for sins that we have committed, begging through divine mercy that Christ shine once again in our hearts.'

## Live Worship on the Web

On 31 August the Anglican Church of St Philip and St James in Bath broadcast their Sunday service live on the Internet, courtesy of Telenet. Those preparing to watch the broadcast were given the opportunity to vote for a favourite hymn to be included.

More than 500 people are reported to have seen the broadcast, many from the UK, others from Ireland, USA, Scandinavia, Australia and elsewhere. Responses from many of the viewers can be read on the church's website, [www.stphilipstjames.org](http://www.stphilipstjames.org).

In the midst of recurring impulses to division, suspicion and opposition, the great challenge facing us is to make the Church the home and school of communion, recognizing that she is "a people brought into unity from the unity of the Father, the Son and the Holy Spirit" (*Lumen Gentium*, 4). Thus it is of great importance that the catechetical and religious education programs which you have introduced should continue to deepen the faithful's understanding and love of Christ and his Church. Authentic pedagogy on prayer, persuasive catechesis on the meaning of liturgy and the importance of the Sunday Eucharist, and promotion of the frequent practice of the Sacrament of Reconciliation (cf. *Congregation for Clergy: Instruction: The Priest, Pastor and Leader of the Parish Community*, 27) will do much to meet this pastoral goal and enkindle in the hearts of your people the joy and peace deriving from participation in the Church's life and mission.

John Paul II's Address  
to Bishops of England and Wales  
at the conclusion of their  
*Ad limina* visit

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## Coming Events

### A Christian East-West Dialogue

Speakers: Bishop Basil of Sergievo;  
Sr Benedicta Ward S.C.; Fr. Thomas  
Weinandy O.M. cap  
Minster Abbey, Minster in Thanet,  
Kent, CT12 4HF.  
22 November 2003.  
Contact: Sr Benedict ossb at 01843  
821 254

### Sacrosanctum Concilium Study Day

Organised by Heythrop College in  
collaboration with the Department  
for Christian Life and Worship  
11am Saturday 6 December 2003  
Heythrop College, London  
Registration £10 (lunch included)  
contact Andrew Cameron Mowat s1  
a.cameron-mowat@heythrop.ac.uk

### Society of St Gregory Summer School 2004

New Hall School, Chelmsford  
26–30 July 2004  
www.ssg.org.uk

### National Network of Pastoral Musicians

2004 Conference  
Newman College, Birmingham  
29 July–1 August 2004  
www.nnpm.org.uk

### Gothic: Art for England

Victoria and Albert Museum, South  
Kensington, London.  
9 October 2003 – 18 January 2004  
www.vam.ac.uk

### El Greco

11 February – 23 May 2004  
National Gallery, London  
www.nationalgallery.org.uk

## Making good use of the WWW

As well as the **Liturgy Office  
website** ([www.liturgyoffice.org.uk](http://www.liturgyoffice.org.uk))  
newly enlarged recently as noted  
in the last issue of this Newsletter,  
there are a wealth of resources  
available from the web.

A rich list of liturgical website links  
is maintained on the Notre Dame  
website ([www.nd.edu/~ndcpl](http://www.nd.edu/~ndcpl))

Of particular note is the very  
rich collection of materials avail-  
able from the **Official Site of  
the Congregation of the Clergy**  
([www.clerus.org](http://www.clerus.org)). The Congrega-  
tion has prepared for clergy a  
'smart -cd' which will enable  
them to be kept up-to-date with  
that Congregation's publica-  
tions. Copies are obtainable from  
support@clerus.org The CD  
contains various texts which are in  
any case downloadable from their  
website.

The following recommendations  
were made recently in the online  
edition of *The Catholic Telegraph*,  
the official newspaper of the  
Archdiocese of Cincinnati.

### U.S. Catholic Bishops-New Ameri- can Bible

([www.usccb.org/nab](http://www.usccb.org/nab))  
This no-frills web site includes both  
the Sunday and daily readings. If  
you want to be really high-tech,  
you can even access the readings  
formatted for your PDA.

### Sunday Scripture Reflections

([www.jesuit.ie/livingspace](http://www.jesuit.ie/livingspace)). Con-  
tains delightful commentary and  
reflections on the Sunday Scrip-  
tures from an Irish Jesuit priest. The  
Making Sense of the Mass link is  
also very helpful.

### Cyberfaith

([www.cyberfaith.com](http://www.cyberfaith.com))  
Click on the Proclaiming Faith  
link to find the Sunday readings,  
reflections and discussion ques-  
tions. The resources here can be  
used with young people, with  
a few modifications. Cyberfaith  
also includes a very helpful "Faith  
Words" glossary.

...and for something a little closer  
to home try: the newly created  
website for the **Sacred Heart  
Church, Droitwich**, [www.sacredhe  
artdroitwich.org](http://www.sacredhe<br/>artdroitwich.org)

(Given the continuing contro-  
versy concerning the broadcast-  
ing of 'live' celebrations of Mass  
on television, maybe this new  
technology offers a new way  
forward for the Catholic Church  
too. In the meantime any par-  
ishes preparing liturgies for TV  
(or broadband) broadcast might  
like to contact the Liturgy Office  
for a copy of the *Guidelines for*

*Broadcast Worship: Televising the  
Mass* published in 1993.

## Praxis

Praxis was formed to provide  
and support liturgical education  
in the Church of England. Their  
programme of formation days for  
2003–4 has just been published  
and is available from Highlights  
include 'How has early liturgy

## Second Thoughts

One of the most visible  
changes in the way  
liturgy is celebrated  
today compared to 50 years ago,  
are the prominent ministerial  
roles exercised by those other  
than the presiding priest. Of  
course prior to the publication of  
the revised Missal in 1969 there  
were occasions when other such  
ministers were to the fore – the  
celebrations of High Mass, with  
'deacons' and 'subdeacons' to the  
fore (although in fact they were  
often nothing of the sort, but  
priests dressed in the vestments  
proper to orders of minister no  
longer present except as transi-  
tory stages for those preparing  
for priesthood). But now, even  
at a weekday mass, it is rare for  
there not to be other ministers  
assisting – with the ministry of  
the word, with the ministry of  
Holy Communion under both  
kinds, with music and so on.

Chapter III of the General  
Instruction of the Roman Missal  
(GIRM) speaks of the Christian  
people's Duties and Ministries  
in the Mass. Its revision in the  
recent 3rd edition of the Roman  
Missal is instructive, and positive.

For example in the very first  
paragraph there is greater clarity  
on the ecclesial nature of the  
celebration, on how it is precisely  
as members of Christ's Body that  
particular individuals exercise  
ministry, and that the exercise  
of all such ministry is therefore  
priestly ministry, for it is the  
ministry of Christ exercised  
through those ministers, be they  
lay or ordained. Every indi-  
vidual ministry is to be exercised  
according to its particular nature,  
but always for the greater unity  
of the whole Church in Christ,  
represented in the particular

assembly gathered for worship.  
There is no room here for 'It's  
my ministry and I'll minister as I  
want to.'

There is quite some change  
in the way that lay ministries  
are now presented in GIRM.  
Previously it seems to have been  
assumed that normally instituted  
acolytes and lectors would have  
a prominent role as ministers  
of word, altar and communion.  
In the 1970 edition of GIRM  
permission for non-instituted  
laymen to perform these func-  
tions was to be found only  
towards the end of the chapter.  
It is a sign of how things were in  
those times that the role of lay-  
women was discussed, and there  
was acceptance they might exer-  
cise a role, but note the caution:

*'At the discretion of the rector of  
the church, women may be appointed  
to ministries that are performed out-  
side the sanctuary. ... The conference of  
bishops may permit qualified women  
to proclaim the readings before the  
gospel reading and to announce the  
intentions of the general intercessions.  
The conference may also more pre-  
cisely designate a suitable place for a  
woman to proclaim the word of God  
in the liturgical assembly.'*

Those words have now been  
deleted by the Holy See. But it  
is somewhat of a shock to know  
how very recently they remained  
in the books! The Church Uni-  
versal had not been used to the  
use of lay ministers in such a key  
role as proclaiming the word of  
God for a very long time. It has  
taken some 30 years to remove  
regulation that is so offensive to  
contemporary ears.

What do we still have to  
learn, still have to make progress  
with? One area, surely, is to do  
with the formation of lay min-

changed since I left college?' a  
seminar led by Dr Paul Bradshaw;  
a day on 'Writing for Worship'  
and another on 'Worship when  
resources are limited'. Details at  
[praxis@praxisworship.org.uk](mailto:praxis@praxisworship.org.uk).

## The Formation of Lay Ministers

There is no room here to  
go into the whys and wherefores  
that the Church has made little  
progress with the introduction of  
the instituted ministries of acolyte  
and lector. But one consequence  
of that failure is that there has  
been very little effort to consider  
what sort of initial formation, and  
on going formation, is needed by  
those men and women to whom  
such ministry of word, altar and  
communion has been entrusted.

The instruction in the  
Introduction to the Lectionary,  
might make slightly uncomfort-  
able reading, if it causes us then  
to ponder on what training and  
formation been provided in many  
parishes. But if the discomfort  
prompts action...

*'It is necessary that those who  
exercise the ministry of reader, even if  
they have not received institution, be  
truly qualified and carefully prepared  
so that the faithful may develop a  
warm and living love for Scripture  
from listening to the sacred texts read.*

*Their preparation must above all  
be spiritual, but what may be called  
a technical preparation is also needed.  
The spiritual preparation presupposes  
at least a biblical and liturgical forma-  
tion. The purpose of their biblical  
formation is to give readers the ability  
to understand the readings in context  
and to perceive by the light of faith  
the central point of the revealed mes-  
sage. The liturgical formation ought to  
equip the readers to have some grasp  
of the meaning and structure of the  
liturgy of the word and of the signifi-  
cance of its connection with the liturgy  
of the eucharist.*

*The technical preparation should  
make the readers more skilled in the  
art of reading publicly, either with the  
power of their own voice or with the  
help of sound equipment.'* (Introduc-  
tion to the Lectionary, 55)

What a difference between the money and other resources made available for the formation of the clergy for their ministry, and the resources invested in the formation of lay ministers. The change in the Church's ministerial practice has been enormous, but in England and Wales the way in which it resources or does not resource its ministers seems to have changed very little.

Parishes and Deaneries can often seem powerless to influence Diocesan policy in this matter, but they do have control over their own budgets. It is worth asking 'What is my parish budget for lay formation? And what for lay ministerial formation?' Doubtless there will be some formation made available, but is it one-off, or is there an attempt to provide on-going formation, both through input from outside speakers and through facilitated-reflection on the ministers' own experience.

A complement to such formation would be to provide ministers with material to read through the year – a parish library is one way of doing this, another is to give each minister a publication suited to their work – or a choice from a list of publications. It is not that ministers cannot, at least sometimes, resource themselves – but it is entirely right that the parish should show their present contribution and their future development something that it values and wants to support and encourage.

Increasingly parishes are finding that they have only one resident ordained priest, and that he cannot do everything that is wanted. Increasingly parishes need to recognise the gifts and abilities of all their members, so as to draw on them for the support and nourishment of their common life. The current (relative) shortage of priests should not be the only reason we recognise the need to ensure the best formation possible for all parish ministers to help develop and nurture the gifts they have. However if this historical accident provides the occasion for that to happen, then so be it.

The following three publications are fine resources for a parish's lay ministers. The first two are likely to be most useful to ministers of word and communion, the third to those with broader responsibility for preparing liturgy, or for liturgical catechesis.

**At Home with the Word** (AHTW) provides the readings for each Sunday. The standard volume quotes the New American Bible scripture translation, but a sister volume uses the New Revised Standard Version approved for use in Canada. It is probably unfortunate that there is no edition using the Jerusalem Bible translation used in most parishes in England and Wales. However in comparing and contrasting two translations gives a reader the opportunity to enter more deeply into the richness of the text. In any case the real strength of this volume is not simply that it puts the readings into ministers' hands, but that it supplements them with weekly commentaries, 'Scripture Insights', and suggestions on how the readings might connect with daily life, a section called 'Practice of Fortitude'. One of the challenges for those who proclaim the word is to know why the readings entrusted to them matter. AHTW offers assistance to readers to help understand readings in their original context; to explore the meaning they have for us in our present context, today; and to prepare for a deeper living of this word in their own lives, and with the community of the Church. AHTW is a resource likely to prove useful not only to readers, but to catechists and homilists also.

**Bible Alive** offers something similar but in the is a monthly journal offering daily reflections on the readings of weekdays as well as Sundays. It offers also brief articles on a variety of issues of contemporary Catholic interest. It has what some readers will consider the distinct advantage of being prepared for the Church in England and Wales.

**The Sourcebook for Sundays and Seasons** is doubtless an aid already tried and trusted by many readers of this newslet-

ter. For those who do not already know it, the **Sourcebook** offers an introduction to the Liturgical Year, and separate introductions for each season, and to each day of the year. There is a great richness of material here. In the pages introducing the season of Christmas, for example, the **Sourcebook** offers introductory commentary on the historical and theological background to the season, and on aspects of its present place in the Church's life. It then goes on to highlight the saints and festivals of the season; to outline the way the Lectionary is structured for the season; the seasonal resources of the *Missal*; the *Book of Blessings*; the implications of the season for the *Rite of Initiation of Adults* and the *Baptism of Children*, for *Penance* and *Pastoral Care of the Sick*, for *Marriage* and for *Funerals*. In addition there are full recommendations to music for the season, and suggestions as to how the liturgy in the church might be linked with prayer and devotion in the home. And then there are suggestions as to some additional liturgical texts. All this before you get to the sections for the particular days of the season.

An annual publication such as this does not change a great deal every year. So why is it worth getting this year's edition? Firstly for the convenience of this year's calendar (albeit with its USA variants). Secondly for its updated bibliographies, and resource lists (including an ever-wider commendation of suitable resources from other Christian churches). Thirdly the bulletin resources for the year, based on the first readings of each Sunday of the year. And fourthly each year's new graphics, delightful in themselves, and a resource for use in the parish's service sheets and newsletters. This year's illustrations have a zoological and botanical theme, and there is a most interesting couple of pages offering a commentary on how the particular symbolic use the various flowers, birds and animals have born in Christian tradition. Sharing these pages with flower arrangers and those others who decorate the church might assist them to bring a new freshness to what they offer.

I would say that the most important aspect for parish renewal is to look at a post-baptismal catechesis, that is, a catechesis or an instruction in the mysteries of Christ and of the Church for all of the baptized, the part of the steps in the RCIA which is called the "mystagogia" – that is, post-baptismal catechesis.

These steps [of the RCIA] attempt to deepen the understanding of the baptized in the mysteries of the faith, especially the sacraments, and to call them into a deeper sense of community within the Catholic Church, especially in the parish, and to call them to a faithful witness to Christ in the marketplace.

In order to meet that challenge of a renewed mystagogia ...requires that vision of the community ...that Jesus had in Matthew 18, that is that the community life in the parish is lived as a community of love, as a community that is willing to forgive others, even when those others are perceived as sinners.

The parish is to be a community that calls others to a deeper conversion of life from sin to the light of Jesus...

Many of the problems that we are experiencing ... are due to a crisis, not just an acute crisis, but a long-term crisis in the parish and in the community of the parishes that is lived out. Part of it is rooted in the fact that people do not really experience love within the parish; it is a place in which they really do not trust one another enough to be able to experience the forgiving love of Jesus as that is mediated by the community.

A restructuring, a renewal, a rediscovery of the "Ordo Poenitentium," for example as in the early Church, would be an opportunity in which priests and people would recognize their sinfulness, would be willing to surrender in their vulnerability to the tough love of the community in making known their weakness, their sinfulness, and asking for a public penance.

But this would not be true just of the priests; this would be true of lay men and lay women in their own experience of fidelity or infidelity within marriage, or as parents, or their lack of witness, or their sinfulness in their work, in their business, in their unions, in their university setting, so that their parish really is a community in which people experience the forgiveness of Jesus.

That, I think, is key to the renewal of the parish: that the parish becomes again a sacrament, a sign of God's forgiving love for the sinner, of God's mercy for those who perceive themselves as sinners.

Cardinal James Francis Stafford,  
President of the Pontifical Council  
for the Laity (Zenit.org)

#### **At Home with the Word & Sourcebook**

Liturgy Training Publications  
www.ltp.org  
Distributed in UK by McCrimmons  
www.mccrimmons.co.uk  
01702 218 956

**Bible Alive**  
www.biblealive.co.uk  
0845 600 7456

### Magazine subscriptions

In recent issues of this newsletter readers have been asked to advise if they have an interest in subscribing to overseas English language liturgical publications, but are put off by the difficulties and expense of paying the subscriptions in foreign currency.

Thank you to those who have made contact. As a result of the evident interest it has been decided that the Liturgy Office will make such subscriptions available through it.

Subscriptions for 2004 are now available from the Liturgy Office. All orders for next year must have been placed, and paid for, by December 1st 2003.

Subscriptions are available for the following publications. From Canada, the *National Bulletin on Liturgy*; from the United States, *Worship, Rite, Assembly, Catechumenate, Environment and Art*; and from Australia, *Liturgy News*

Order forms are posted on the Liturgy Office website now.

### Liturgy Newsletter

[www.liturgyoffice.org.uk/Newsletter.html](http://www.liturgyoffice.org.uk/Newsletter.html)

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## Extract from the Directory on Popular Piety and the Liturgy

### Solemnity of the Lord's Epiphany

118. Many traditions and genuine manifestations of popular piety have been developed in relation to the Solemnity of the Lord's Epiphany, which is of ancient origin and rich in spiritual content. Mention may be made of:

- the solemn proclamation of Easter and the principal dominical feasts; its revival ...would be opportune since it served to make the connection between the Epiphany and Easter, and orientate all feasts towards the greatest Christian solemnity;
- the exchange of 'Epiphany gifts', which derives from the gifts offered to Jesus by the three kings (cf. Mt 2,11) and more radically from the gift made to mankind by God in the birth of Emmanuel amongst us (cf. Is 7, 14; 9, 16; Mt 1, 23). It is important, however, to ensure that the exchange of gifts ...retain a Christian character, indicating that its meaning is evangelical: hence the gifts offered should be a genuine expression of popular piety and free from extravagance, luxury, and waste, all of which are extraneous to the Christian origins of this practice;
- the blessing of homes, on whose lintels are inscribed the Cross of salvation, together with the indication of the year and the initials of the three wise men (C+M+B), which can also be interpreted to mean *Christus mansionem benedicit*, written in blessed chalk; this custom, often accompanied by processions of children accompanied by their parents, expresses the blessing of Christ through the intercession of the three wise men and is an occasion for gathering offerings for charitable and missionary purposes;
- initiatives in solidarity with those who come from afar; whether Christian or not, popular piety has encouraged a sense of solidarity and openness;
- assistance to the work of evangelisation; the strong missionary character of the Epiphany has been well understood by popular piety and many initiatives in support of the missions flourish on 6 January...

### The Feast of the Baptism of the Lord

119. Closely connected with the salvific events of the Epiphany are the mysteries of the Baptism of the Lord and the manifestation of his glory at the marriage feast of Cana.

Christmastide closes with the Baptism of the Lord. Only in recent times has the feast been rehabilitated, and hence has not given rise to any particular displays of popular piety. However, the feast presents an excellent opportunity for the faithful to be reminded of their rebirth as children of God in Baptism. The rite of asperges could be opportunely used at all Masses on this day, and homilies could well concentrate on the symbols associated with Baptism.

The Feast of the Presentation of Our Lord 120. Until 1969, the ancient feast of the presentation of Our Lord... was known in the West as the feast of the Purification of Our Lady, and closed the Christmas season, forty days after the Lord's birth. This feast has for long been associated with many popular devotional exercises. The faithful:

- gladly participate in the processions commemorating the Lord's entry into the Temple in Jerusalem and his encounter ...with Simeon and Anna. Such processions, which in the West had taken the place of licentious pagan events, always had a penitential character, and were later identified with the blessing of candles which were carried in procession in honour of Christ, 'the light to enlighten the Gentiles' (Lk 2, 32);
- are sensitive to the actions of the Blessed Virgin in presenting her Son in the Temple, and to her submission to the Law of Moses (Lk 12, 1-8) in the rite of purification; popular piety sees in the rite of purification the humility of Our Lady and hence, 2 February has long been regarded as a feast for those in humble service.

Popular piety is sensitive to the providential and mysterious event that is the Conception and birth of new life. Christian mothers can easily identify with the maternity of Our Lady, the most pure Mother of the Head of the mystical Body ... These too are mothers in God's plan and are about to give birth to future members of the Church. From this intuition and a certain mimesis of the purification of Our Lady, the rite of purification after birth was developed, some of whose elements reflect negatively on birth.

The revised *Rituale Romanum* provides for the blessing of women both before and after birth, this latter only in cases where the mother could not participate at the baptism of her child.

It is a highly desirable thing for mothers and married couples to ask for these blessings which should be given in accord with the Church's prayer: in a communion of faith and charity in prayer so that pregnancy can be brought to term without difficulty (blessing before birth), and to give thanks to God for the gift of a child (blessing after birth).

122. In some local Churches, certain elements taken from the Gospel account of the Presentation of the Lord (Lk 2, 22-40), such as the obedience of Joseph and Mary to the Law of the Lord, the poverty of the holy spouses, the virginity of Our Lady, mark out the 2 February as a special feast for those at the service of those in the various forms of consecrated life.

123. The feast of 2 February retains a popular character. It is necessary, however, that such should reflect the true Christian significance of the feast. It would not be proper for popular piety ...to overlook its Christological significance and concentrate exclusively on its Marian aspects. The fact that this feast should be 'considered [...] a joint memorial of Son and Mother' would not support such an inversion. The candles kept by the faithful in their homes should be seen as a sign of Christ 'the light of the world' and an expression of faith.